

DOOSRO PAR ZULM KARNE SE BACHYE

📖 MUFTI TAQI USMANI DB

Hinglish (Roman Script)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
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ZALIM KA KOI SIFARISH NAHI HOGA

imam navavi رحمۃ اللہ علیہ ne ek naya baab qaaim kiya hai, zulm ke haram hone ke bayan me, or 2 aayate pesh ki hai,

(sure gafir /18) qayamat ke din zalimo ke liye koi dost nahi hoga, or na koi aisa sifarish karne wala, jiski sifarish maani jae, yani inko jahannam ke azab se bachane ke liye sifarish karne wala nahi hoga,

(sure hajj /71) yani zalimo ke liye qayamat ke din koi madad-gar nahi hoga.

ZULM QAYAMAT KE DIN ANDHERIYA HONGI

hazrat jabir رضی اللہ عنہ farmate hai:

aap صلی اللہ علیہ والہ وسلم ne irshad farmaya:

zulm se bacho, is liye ke zulm qayamat ke din zulmato ka zaria hoga, zulmate or andheriya le kar aaega, balke zulm qayamat ke din andhriya hongi.

BUKHL (KANJOOSI) NE UMMATO KO TABAH KAR DIYA

doosra jumla irshad farmaya:

bukhl se bacho, maal ki muhabbat,

kanjoosi, or bukhl se bacho, is liye ke bukhl ne tum se pehli ummato ko tabah va barbad kar diya hai, kis tarah tabah kiya?

aage farmaya;

is bukhl ne is baat par ubhara, ke wo apas me ek doosre ka khoon bahaen, or uske natije me unhone haram chizo ko halal kiya, or haram kaamo ka irtikab shuru kar diya, uske natije me wo sab tabah va halak ho gaye.

ZULM KE LUGHVI MAANA

zulm kise kehte hai? aam tor par hamare zehno me ye aata hai ke koi shakhs kisi doosre ko na-haq marna shuru kar de, ye zulm hai, khub samaj lijiye! shariat ki istilah me zulm sirf maar peet ke saath khas nahi hai, balke arabi lughat me “zulm” ke ye maana likhe huve hai, kisi bhi chiz ko bejagah istemal karna jis jagah or kaam ke liye kisi chiz ko nahi banaya gaya, us kaam me us chiz ko istemal karna, “zulm” hai.

GAAY BOLI

bukhari ki ek hadees me hai, sahaba رضي الله عنه ki ek mehfil me

aap ﷺ ne irshad farmaya:

pichhli ummato me ek aadmi tha, uske paas ek gaay thi, wo gaay to is maqsad ke liye thi, ke us se “hal” chalata, ya us se doodh nikalta, ek din usne ye kiya, ke us gaay ko sawari bana kar us par beth gaya, jis tarah ghode par bethte hai, is tarah us par sawari shuru kar di, to jab wo shakhs gaay par betha, to gaay ne us se kaha, me to is kaam ke liye nahi peda ki gayi,

aap ﷺ ki baat sun kar sahabah ﷺ ke chehro par tajjub ke aasar zahir huve, ke gaay kaise boli? gaay ke to zaban nahi hoti, wo bol nahi sakti, usne ye kaise keh diya, ke muje is kaam ke liye peda nahi kiya gaya,

aap ﷺ ne farmaya:

tumhe is baat par herat ho rahi hai, ke gaay ne kaise baat ki, lekin me is ki tasdiq karta hu, or hazrat abu bakr ﷺ or umar ﷺ iski tasdiq karte hai, us majlis me hazrat abu bakr ﷺ or hazrat umar ﷺ maujood nahi the,

iske bawajood **aap** ﷺ ne farmaya:

iman lata hu, uski tasdiq karta hu, or abu bakr ﷺ or umar ﷺ iski tasdiq karte

hai.

ZULM KA MAFHOOM HAMARE ZEHNO ME

“zulm” ka mana ye hai ke kisi haq dabana, or haq talfi karna, ye zulm hai, lihaza aam tor par zehno me “zulm” ka ye tasawwur jo betha huva hai, ke koi shakhs kisi ko maare, ye saza de, ye isko baandh kar rakhe, to ye zulm hai; sirf itni si baat zulm nahi hai; balke doosre ka haq jo tum par wajib hai isko ada na karna, ye bhi zulm hai, or bhi zulm ki mukhtalif surte hai.

MUFT CALL KARNA “ZULM” HAI:

ek sahab jo deendar hai or namaz roze ke ke paband hai telephone exchange me unke dost hai, unke dost ne unko ye sahoorat di hai, jab aap ko kisi doosre sahar me telephone karna ho to mujse keh dena me aap ko phone mila diya karunga.

YE BHI DOOSRE KE MAAL KI CHORI HAI

ye bimari hamar poore muashare me pheli huvi hai, log samjte hai is kaam me kya kharabi hai? muft me baat karne ka moka mil raha hai, ye to bahut achhi baat huvi, is

shakhs ko ye nahi pata ke tumne bager paiso ke baat to kar li, lekin is amal me tumne kitne insano ke haq dabaliye, or tumne is amal me kitne bade zulm ka irtikab kiya, or tumhara ye amal do do haal se khali nahi,

jo log ye kaam karte hai, wo is call ka bill kisi doosre shakhs ke bill me dakhil kar dete hai, agar aisa hai to tumne apni maali zimmedari ka bojh kisi doosre par dal diya, goya kisi doosre ka maal tumne chori kar liya.

HUKUMAT KA PAISA NAJAYAZ ISTEMAL KARNA KHATARNAK HAI

or baaz martaba aisa hota hai ke is lambi call ka bill doosre shakhs ke bill me to nahi dalte, balke “hukumat” ke khate me dal dete hai.

lekin hukumat ka jo paisa hai wo poori qaum ke ek ek aadmi ka paisa hai, agar hukumat ke paiso ka najayaz istemal kar liya,

to phir uski talafi kaise karoge? kis kis se maafi maangte phiroge?

is liye ke hukumat ka khazana kisi shakhs ki zati milkiyat to hoti nahi, wo sari qaum ki amanat hoti hai, usme khayanat karne se uski talafi taqriban

na mumkin hai.

BAAZ WO KAAM JINKO AADMI GUNAH HI NAHI SAMAJTA

baaz wo kaam hote hai, jisko aadmi gunah samajta hai, uske baad dil me sharmindagi or nadamat hoti hai, or us se taubah ki taufiq ho jati hai, masalan kisi shakhs ne sharab pili, agar wo musalman hai to wo is sharab pine ko bura samjhega, or is kaam ko galat samajne ke natije me isko kabhi na kabhi taubah ki taufiq nasib ho jaegi,

lekin baaz wo kaam hai jinke gunah hone ka ehsaas dil me baqi nahi raha, ke ye gunah ke kaam hai, balke ye kaam qabile tareef ho gaye hai, masalan train me bager ticket safar karna, ya vimaan me zyada wazan ke saath safar karna, or zyada wazan ka kiraya na dena, ye ek hunar ki baat samjhi jane lagi hai, ye sara bigad or fasad zulm hai, or ek doosre ka huqooq dabane ka wabal hai,

or huqooq ke bare me **allah** farma rahe hai,

me ye huqooq dilwa kar rahunga, ye

nahi ho sakta ke tum doosro par zulm karte raho, or doosro ke haq dabate raho, or phir bhi tum bach jao, ye nahi ho sakta, ab ya to dunya me hi in huqooq ki talafi karlo, warna aakhirat me mujhe hi karni padegi,

is liye is hadees me ye irshad farmaya; ke qayamat ke din har qimat tumhe huqooq ada karne padenge, or hum wo huqooq dilwaenge or jab hum ye huqooq janwaro se dilwaenge, to insano se kyu nahi dilwaenge?

lihaza aaj jo kuch tum dunya me kar rahe ho isko dekh lo, or ab tak jin huqooq ko dabaya hai, unki talafi karlo.

allah taala apni rahmat se hamare dilo me ye fikar peda farmade, or iski talafi ki taufiq ataa farmaye, aameen.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
